CHURCH HISTORY

Chapter 25 - The Anabaptists

1. *Conrad Grebel*
    a. *Conrad Grebel was a prominent member of the church in Zurich. He had been led to the evangelical faith by Zwingli and heartily approved his work of reformation. But it was not long before he and others of like mind felt keenly disappointed with both Zwingli and Luther.*
2. *Origin of the Church-State Bond*
    a. *The Anabaptist movement was in part a reaction against the close ties of Church and State*
    b. *In his last years Martin Luther lamented over the low morality of the great mass of those who had gone over to the Protestant Church*
    c. *Anabaptists insisted that membership in the Church be limited to those who consciously committed themselves to Christ. They objected to easy membership in the Church by way of the State.*
3. *Separation of Church and State*
    a. *Christians should not hold government office because this involves "the use of the sword", should not be a soldier, should not take an oath, and should not sue in the courts*
4. *The Anabaptist Ideal of the Church*
    a. *The Anabaptists had a high regard for Christ, His Word His Church, His commandments, especially those which Christ Himself stressed - love, holiness, self-denial, lowliness, and peaceable-ness Because they took the Great Commission seriously they had a passionate missionary concern You can see why they called themselves "the company of the committed."*
5. *Community of Goods*
    a. *In 1553 a Swiss Brethren minister, Jacob Hutter, joined and later became pastor of the Austerlitz Anabaptists Before he was burned at the stake in 1536 he had introduced a strict discipline of communal living Each unit was called a Bruderhof, a brother-estate.*
6. *The Anabaptists Are Persecuted*
    a. *Because of their doctrinal, political, and social views, the Anabaptists were extremely obnoxious to both Catholics and Lutherans*
    b. *They were imprisoned, fined, drowned, burned at the stake, tortured, and persecuted in all the manners of the day for such crimes as refusal to pay tithes, to attend church, to refrain from Bible study groups in private homes, to refrain from preaching, and other offences against the Church-State.*
7. *The Kingdom of Munster*
    a. *One of the most tragic episodes in the entire history of the Christian Church was the attempt of certain radicals to set up an Anabaptist kingdom at Munster in Westphalia, Germany*
    b. *Both sides killed each other; some rules seemed to be reminiscent of the Latter Day Saints beliefs*
8. *The Mennonites*
    a. *The excesses and fanaticism of these few radicals had discredited the movement, and for a time it seemed as if their cause was lost. But under the guidance of Menno Simons, a Dutch reformer, a moderate group of Anabaptists flourished during the second half of the sixteenth century*
    b. *In course of time the name Mennonites instead of Anabaptists came to be applied to these people*
9. *The Amish*
    a. *In 1695 a division occurred in the congregations of the Swiss Brethren. Jacob Ammann felt that the shunning of excommunicated members was a biblical command (I Corinthians 5:11). Others felt that this applied primarily to the Lord's Supper. Following the rupture, the followers of Ammann set up a rigorous church discipline which has caused them to maintain a unique traditional way of life. Settlements of the Amish are found today in Pennsylvania, Ohio, Indiana, Iowa, and Ontario.*